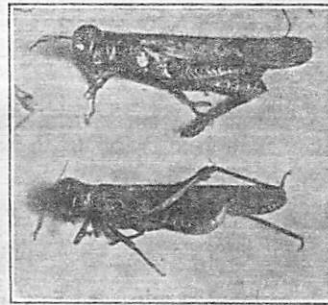


7. A Year of Calamities.

1856.

Grasshoppers and Crop Failures. Eighteen hundred and fifty-six was a year of calamities for Utah.



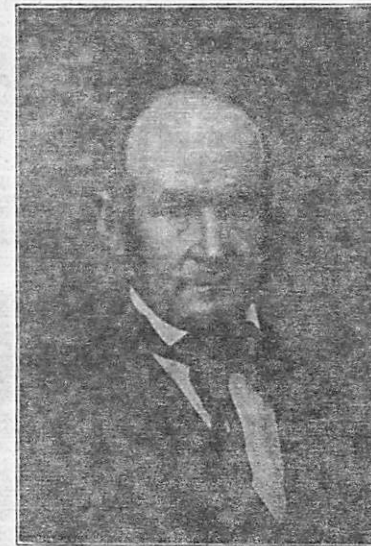
GRASSHOPPERS, OR LOCUSTS.

The crops of two seasons had failed, and another famine threatened the people. The crop failure of 1854 was owing to a visitation of grasshoppers, which were almost if not quite as destructive as the crickets. Unlike those voracious pests they had wings and could fly beyond the reach of their pursuers. The following year the locusts returned, and during the summer, in many parts of the land, they devoured every green thing visible.

Drouth, Frost and Famine. Added to that plague there was a serious drouth, which well nigh completed the work of devastation. Then came the winter—one of the severest ever known in Utah, burying the grazing lands under heavy snows and causing the death of thousands of animals. Many of them were

beef cattle that would have supplied the market next season. The loss in horses and sheep was also heavy.

During the early months of the new year the people suffered much privation. Many, as before, were driven to the necessity of digging and eating roots—the sego, the artichoke, and other wild growths—to eke out an existence until harvest time.



HEBER C. KIMBALL.

Ministering to the Needy. All were not alike destitute. Some, foreseeing the straitness, had provided against it. Their bins and barns were full, while others were empty. Those who had, gave to those who had not, and the full larders and store-houses were drawn upon to supply the needy and prevent suffering. Among the most provident and the most benevolent were Heber C. Kimball, at Salt Lake City, and John Neff, on Mill Creek.

These men and others stood like so many Josephs in Egypt to the hungry multitude. They took no advantage of their neighbors. Where they did not give outright, as was often the case, they sold at moderate

1856

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It may well be surmised that the government and support of a family of such dimensions were no small tax upon the wisdom, patience and provident care of even the wisest and most opulent. Forever banished be the thought—aspersion upon reason and consistency as it is—that self-seeking, ease-desiring human nature would take upon itself such burdens and responsibilities from any motive less honorable and pure than that which Mormonism maintains is the true one. Luxury and lust go frequently hand in hand; licentiousness and honest toil but rarely.

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KIMBALL, Heber Chase, instructor;
b. Salt Lake City, Aug. 11, 1888; s.
Solomon Farnham and Ursula (Pom-

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eroy) K.; father was a writer of pi-
oneer history and mother was a tchr.;
grad. L.D.S. High Sch., 1906; L.D.S.
Coll., 1914; atnd. U. of U., 1906-07,
1930-31, and summers 1923-26, also ex-
ten. work; m. Pearl Smith, of S.L.C.,
Mar. 29, 1909; c. Pearl Emma, Zola
Helen, Marjorie, Virginia, Barbara
and Betty (twins). Prin. grade sch.,
Tooele Dist., 1908-13; asst. in credit
dept., Underwood Typewriter Co.,
1913-14; instr. L.D.S. Bus. Coll., 1914;
instr. in bus., part time, U. of U.,
1930—. Latter-day Saint; pres. Sev-
enties, Ensign Stake. Hobby: hand-
ball, baseball. Ind.-Republican. Of-
fice: 80 N. Main St., S.L.C. Home:
161 3rd Ave., Salt Lake City. /30

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He died at Provo June 22, 1868, principally as the result of an accident, by the overturning of a vehicle in which he was riding at night.

1843, President Joseph Smith rejected him as his counselor; but through the intercession of Hyrum Smith, he was retained in his office. Early in 1844, when Joseph Smith became a candidate for president of the United States, the same convention that nominated Joseph nominated Sidney Rigdon for vice-president. Soon afterward Bro. Rigdon left Nauvoo, for Pittsburg, Pa., where he remained until after the Prophet's death. The news of the terrible tragedy at Carthage having reached him, he hastened back to Nauvoo to offer himself as a guardian for the Church. His claims were duly considered, but at the memorable meeting, held at Nauvoo, Aug. 8, 1844, he was rejected by the people, and the Twelve Apostles were recognized as the head of the Church. The subsequent course of Elder Rigdon, however, not being at all satisfactory, his case was taken before the High Council, at Nauvoo, Sept. 8, 1844, and carefully tried. It resulted in his excommunication from the Church. Soon afterwards he left Nauvoo and located in Pennsylvania; but in 1847 he made his home in the village of Friendship, Alleghany county, New York, where he lived uninterruptedly till his death, which occurred at that place July 14, 1876. The "Register," a paper published in Friendship, stated at the time of his death "that numerous pilgrimages had been made to him from different parts by various persons desirous of obtaining further information from him relative to the origin of the Book of Mormon; but he unwaveringly adhered to his original theory on this matter, being the same as that held by the Mormons; and he treated with great scorn and contempt the statement of parties imputing the authorship of the work to himself." (For further particulars, see History of Joseph Smith, and early Church publications generally; also "Improvement Era," Vol. 3.)

KIMBALL, Heber Chase, first counselor to President Brigham Young from 1847 to 1868, was born June 14, 1801, at Sheldon, Franklin county, Vermont. He was the son of Solomon F. Kimball (born 1771), who was the son of James Kimball (born 1736), who was the son of Jeremiah Kimball (born 1707), who was the son of David Kimball (born 1671), who was the son of

Benjamin Kimball (born 1637), who was the son of Richard Kimball (or Kembell), who was born at Rattlesden, county of Suffolk, England, in 1595, and who emigrated to America in 1634, crossing the Atlantic in the ship "Elizabeth," and settled in Massachusetts. Heber C. Kimball removed with the rest of his father's family from Sheldon, Vermont, to West Bloomfield, Ontario county, N. Y., in 1811. His father was a blacksmith and farmer. In 1806, Heber first went to school, continuing most of the time until he was 14 years of age, when he began to learn blacksmithing with his father. During the war of 1812, his father lost his property, and when Heber arrived at the age of nineteen, he found himself dependent on his own resources, and frequently suffering for the necessaries of life. His elder brother Charles, hearing of his destitute condition, offered to teach him the potter's trade. The offer was accepted, and he continued with his brother until he was twenty-one years old. In this interim they moved to Mendon, Monroe county, where they pursued the pottery business. After having learned his trade, Heber worked six months for his brother for wages. In November, 1822, he married Vilate Murray, daughter of Roswell and Susanah Murray, who was born, in Florida, New York, June 1, 1806, and immediately afterwards he purchased the premises from his brother Charles, and went into business for himself as a potter, which trade he followed for upwards of ten years. Sometime in 1823 he received the three first degrees of masonry, and in 1824, with five others, he petitioned the Chapter at Canandaigua, asking to receive all the degrees up to that of Royal Arch Mason. The petition was granted, but just previous to the time they were to receive those degrees, the anti-Masons burned the chapter building. In his early life Heber C. Kimball received many pressing invitations to unite himself with the different religious sects of the day, but did not see fit to comply until a revival occurred in his neighborhood, shortly after which he and his wife were baptized, and they joined the Baptists. About three weeks after this occurrence, some Elders of the Church of Jesus Christ of Latter-day Saints came from Pennsylvania to the residence of Phineas H. Young, in Victor, and learn-

ing of their arrival, curiosity prompted Heber to see them, and he then heard for the first time the everlasting gospel. He desired much to learn more, and in company with Brigham and Phineas H. Young and their wives, he started for Pennsylvania, where they stayed with the Church six days, regularly attending the meetings. In April, 1832, Alpheus Gifford called at Heber C. Kimball's shop; after a few moments



conversation, he expressed his readiness to be baptized, and he went with Elder Gifford to a small stream in the woods, about one mile distant, where the holy ordinance was administered to him. About two weeks later, his wife Vilate was baptized by Joseph Young. Brother Kimball was ordained an Elder by Joseph Young, and in company with him and Brigham Young, he preached in Genesee, Avon and Lyons-town, where they baptized many and built up branches. In September, 1832, with Brigham and Joseph Young, he went to Kirtland, Ohio, and visited the Prophet Joseph Smith. In the fall of 1833, having sold his possessions, he started for Kirtland, accompanied by Brigham Young, arriving there about the 1st of November. May 5, 1834, he left Kirtland, in company with President Joseph Smith and about a hundred

others, and arrived in New Portage, where Zion's Camp was organized. He was appointed captain of the third company. At the reorganization of the Camp at Salt river, Mo., he was selected as one of President Smith's life guards. While on Fishing river, and after assisting to inter a number of the brethren who fell by the cholera, he himself was very severely attacked. Shortly after he received an honorable discharge in writing, and (in accordance with the instructions of President Joseph Smith) on the 30th he started for home, reaching Kirtland July 26th. About two weeks after his return, he established a pottery and continued to work at his business until cold weather set in. In the winter of 1834-5 he attended the theological schools established in Kirtland. He was chosen and ordained one of the Twelve Apostles, Feb. 14, 1835. In May following, he started, in company with his fellow Apostles, on a mission to the Eastern churches, and visited, among other places, Sheldon, where he was born, preaching to his friends and relatives. He crossed the Green Mountains on foot and alone, and attended a conference in St. Johnsbury with the Twelve. Returning home he met others of the Twelve at Buffalo. They arrived at Kirtland Sept. 25th. Elder Kimball attended the dedication of the House of the Lord at Kirtland, March 27, 1836, and received his washings and anointings with the Twelve Apostles. From May to October he was engaged on a mission in the northern part of the United States. Having been called on a mission to England by the Prophet Joseph, he left Kirtland in June, 1837, accompanied by Orson Hyde, Willard Richards and Joseph Fielding. As a passenger on the ship "Garriek," he sailed from New York, July 1, 1837, accompanied by other missionaries, and landed in Liverpool on the 20th. Two days later they went to Preston and on the following Sunday, they preached in the church of the Rev. James Fielding to a large congregation. A number of people believed and rejoiced in the message they had heard. Mr. Fielding, however, shut his doors against the Elders and would not suffer them to preach again in his church; but Elder Kimball and his companions continued to preach in private houses, on street corners and in market places, and by

Christmas there were about one thousand members of the Church in England. The history of Apostle Kimball's first mission in England would make an interesting little volume of itself, as thrilling and accompanied by the power of God as thoroughly as was the travels of the Apostle Paul in Southern Europe more than eighteen centuries before. Elder Kimball returned to Kirtland May 22, 1838, being absent eleven months, and with his associates was instrumental in baptizing nearly fifteen hundred persons, and organizing large branches in various parts of England, thus opening and establishing the European mission from which has come to the Church of Christ in the last days more than one hundred thousand people. Joseph Smith and other leading men having removed to Missouri, Elder Kimball removed with his family to Far West. They journeyed chiefly by water, on the Ohio, Mississippi and Missouri rivers, reaching Far West July 25, 1838, and enjoyed a happy meeting with the Prophet and other leading men. Elder Kimball immediately set to work building a small house for his family. During its erection the family lived in a small shanty about eleven feet square—so low that Elder Kimball could scarcely stand upright in it. During the summer he went with the Prophet Joseph and others to Daviess county to afford the Saints protection against mob violence. At the invasion of Far West by the mob militia, Elder Kimball was present to offer his life or undergo any ordeal that might come upon the Saints. He visited, in company with President Young, the Prophet in prison and did all he could to secure his release, and was also active in providing for the comfort of the wounded and helpless who had suffered from the outrages of their enemies. He attended the secret conference on the Temple grounds April 26, 1839, at which Wilford Woodruff and George A. Smith were ordained Apostles and afterwards went with the Twelve to Quincy, Ill., where his family awaited him. From thence he moved to Nauvoo, where he built him a residence. In September, 1839, together with President Brigham Young, he started for England on his second mission. He was hailed with delight by his former acquaintances throughout the mission. He labored with great

diligence for over one year. They reached Liverpool April 6, 1840, and returned to Nauvoo July 1, 1841. He was elected a member of the Nauvoo city council Oct. 23, 1841, and labored in various capacities to promote the growth and development of the city and the Church. From September to November, 1842, he, with Brigham Young, George A. Smith and Amasa M. Lyman, labored diligently in Illinois to allay excitement, remove prejudice and correct false doctrines. In July, 1843, he went on a preaching mission to the Eastern States, returning to Nauvoo, Oct. 22nd of the same year. In May, 1844, he started for Washington, D. C., to petition the authorities of the nation to redress the grievances heaped upon the Saints by their enemies in Missouri and Illinois. On his return trip he heard the sad news of the martyrdom of Joseph and Hyrum Smith. Apostle Kimball was active in sustaining the Saints in the great affliction by his encouraging councils, and united with his brethren to finish the Nauvoo Temple, and in every way nobly met under trying circumstances the responsibilities of his high calling as an Apostle of the Lord. What the people suffered he suffered, and the labors which they performed were his also. After the trying experiences of the exodus from Nauvoo, and the journey to Winter Quarters, he became one of the historic one hundred and forty-eight who constituted the Pioneer company that entered Salt Lake in July, 1847. Elder Kimball was one of the foremost men in all the important labors incidental to founding a great commonwealth in a desert land. In December, 1847, when President Young was sustained as President of the Church, Apostle Kimball was chosen as his first counselor, and sustained this position with credit and ability until his death in 1868. He was also lieutenant-governor in the Provisional State of Deseret until his decease. For a number of years he was a member of the legislative council, the last three years being president of that body. He was ever constant in his devotion to the Church, the State and the nation. He was a typical American, like his ancestors for many generations. He officiated in the House of the Lord. He visited every settlement in Utah, most of them many times, preached the gospel, uttered many prophecies

which have received literal fulfillment, and gave counsel, spiritual and temporal, to advance the work of God upon the earth. In May, 1868, he received a severe fall at Provo, which brought on sickness and resulted in his death June 22, 1868, at his home in Salt Lake City. He died as he had lived, true, full of faith and in the hope of a glorious resurrection. President Kimball was a man of dignified bearing, standing about six feet in height and well proportioned. His complexion was dark and his hair thin. His piercing dark eyes seemed to penetrate one's very soul and read the very thoughts of the human heart. He was broad and magnanimous in his ways, kind to the widow and the fatherless, beloved by his associates in the Apostleship and by all the Saints. He fulfilled the characteristics of an honest man, "the noblest work of God." Many times he told men what they had done, and what would befall them, not by any human knowledge, but by the spirit of discernment and revelation. He had many odd sayings, which, said by him, left a lasting impression upon his hearers in public and private. With all his frank and fearless manner of telling the men what many would shrink from telling, he was a loving, peaceful man, and was designated as the "Herald of Peace." During the hard times in Salt Lake City, President Kimball was so blessed with temporal subsistence, breadstuff chiefly, that he was able to feed his own numerous family and loan to men considered much better financiers than himself. His special gift of the Spirit was that of prophecy. His predictions and their fulfillment would make a long chapter of themselves, and full of thrilling interest. When the Saints were about to settle in Commerce, Ill., and though received with open arms by the good people of Illinois, Apostle Kimball looked upon the beautiful site and said sorrowfully, "This is a beautiful place, but not a long resting place for the Saints." Sidney Rigdon was vexed at the prediction, but its fulfillment is too well known to need repeating here. When hard times pressed the Saints in Salt Lake City, and a thousand miles separated them from commercial points, President Kimball stood up in the Tabernacle and prophesied that in less than six months clothing and other goods would be sold in

the streets of Great Salt Lake City cheaper than they could be bought in New York. This astonished the people. One of his brethren said to him after meeting that he did not believe it. "Neither did I," said Brother Kimball, "but I said it. It will have to go." No one saw the possibility of its verification. Six months, however, had not passed away when large companies of emigrants, burning with the gold fever from the East, came into the city, and becoming eager to reach the glittering gold fields of California, they sold their merchandise on the streets for a less price than the New York prices. They sold their large animals for pack animals, and thus more than literally fulfilled the remarkable prophecy of President Heber C. Kimball. These are but examples of many like predictions uttered by this great Apostle of the Lord. (For further information, see Life of Heber C. Kimball by Orson F. Whitney; "Contributor," Vol. 8; "Historical Record," Vol. 5, p. 33; "Southern Star," Vol. 2, p. 345; Faith-Promoting Series, Book 7, etc.)

SIXTH PERIOD, 1835-9. Sections 107-23

SECTION 107.

REVELATION on Priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, dated March 28, 1835. On the date named the Twelve met in council, confessing their individual weaknesses and shortcomings, expressing repentance, and seeking the further guidance of the Lord. They were about to separate on missions to districts assigned. See History of the Church, vol. 2, p. 209.—Distinction between the Aaronic and the Melchizedek Priesthoods—The right of presidency belongs to the Melchizedek Priesthood—High authority of the Presidency of the High Priesthood—The Bishopric as the presidency of the Aaronic Priesthood—Duties of the several quorums and of the presiding officers thereof—The Twelve constitute the Traveling Presiding High Council—The Twelve to ordain evangelical ministers, or Patriarchs—Descent of the patriarchal order from Adam to Noah—Bishops to be chosen from the High Priesthood unless literal descendants of Aaron are made known—The order of Church tribunals—No one in the Church exempt from accountability.

THERE are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

2. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

3. Before his day it was called the Holy Priesthood, after the Order of the Son of God.

4. But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.

5. All other authorities or offices in the church are appendages to this priesthood.

6. But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood.

7. The office of an elder comes under the priesthood of Melchizedek.

ON THE TWO PRIESTHOODS. APOSTLES CHOSEN.

On the 14th of February, 1835, a meeting was held at Kirtland, to which all the members of Zion's Camp had been invited. On this occasion the Prophet Joseph stated that "it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene" (*Hist. of the Church*, Vol. II., p. 182). The assembly, by vote, expressed unanimous agreement, whereupon the Prophet submitted a proposition for the selection of Twelve Apostles, which was accepted by all present. After an interval of an hour, the meeting convened again, and the Three Witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, in accordance with a previous Revelation (See Sec. 18:37), selected Twelve, to be special witnesses, with them, to the truth of the gospel. Those chosen were, Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, William E. McLellan, John F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh, and Parley P. Pratt.

Brigham Young relates the following:

"After we returned from Missouri, my brother Joseph Young, and myself had been singing after preaching in a meeting; and when the meeting was dismissed, Brother Joseph Smith said, 'Come, go down to my house with me.' We went and sang to him a long time, and talked with him. He then opened the subject of the Twelve and Seventies for the first time I ever thought of it. He said, 'Brethren, I am going to call out Twelve Apostles. I think we will get together, by and by, and select a Quorum of Seventy from those who have been up to Zion, out of the Camp boys.' In 1835, the last of January or in February, or about that time, we held our meetings from day to day, and Brother Joseph called out Twelve Apostles at that time. He had a Revelation when we were singing to him" (*Jour. of Dis.*, Vol. IX., p. 89).

On the 28th of February, the Church, in council assembled, com-

Acts of the Modern Apostles

Members	3. Brigham Young	4. Heber C. Kimball
Birth Date and Place	June 1, 1801 Whitingham, Vt.	June 14, 1801 Sheldon, Vt.
Profession Prior To Apostleship	Carpenter; Joiner; Painter; Glazier	Potter; Mason
Church Position Prior To Apostleship	Missionary	Missionary
Quorum Member Replaced	Original Quorum	Original Quorum
Ordained By	Three Witnesses* at Kirtland	Three Witnesses* at Kirtland
Age Ordained Apostle	33	33
Date Member of Twelve	February 14, 1835	February 14, 1835
Advancements	President of Twelve 2nd Church President	1st Counselor to Brigham Young
Prophet During Apostleship	Joseph Smith Brigham Young	Joseph Smith Brigham Young
President of Twelve During Apostleship	Thomas B. Marsh Brigham Young Orson Hyde John Taylor	Thomas B. Marsh Brigham Young Orson Hyde
Reason Left Quorum	President of Church	1st Couns. Presidency
Death Date, Place, and Age	August 29, 1877 Salt Lake City, Utah 76	June 22, 1868 Salt Lake City, Utah 67

*Oliver Cowdery, David Whitmer, and Martin Harris.

An Individual Summary of the Quorum of the Twelve from 1835 to 1885

Members	5. Orson Hyde	6. William E. McLellan
Birth Date and Place	January 8, 1805 Oxford, Conn.	January 18, 1806 Smith County, Tenn.
Profession Prior To Apostleship	Iron Foundry; Clerk; School Teacher	School Teacher
Church Position Prior To Apostleship	Missionary	High Council
Quorum Member Replaced	Original Quorum	Original Quorum
Ordained By	Three Witnesses* at Kirtland	Three Witnesses* at Kirtland
Age Ordained Apostle	30	29
Date Member of Twelve	February 15, 1835 Disf. May 4, 1839 Rein. June 27, 1839	February 15, 1835 Exc. May 11, 1838
Advancements	President of Twelve	- - -
Prophet During Apostleship	Joseph Smith Brigham Young	Joseph Smith
President of Twelve During Apostleship	Thomas B. Marsh Brigham Young Orson Hyde John Taylor	Thomas B. Marsh
Reason Left Quorum	Dropped from Quorum Died	Excommunicated
Death Date, Place, and Age	November 28, 1878 Spring City, Utah 73	April 24, 1883 Independence, Mo. 77

*Oliver Cowdery, David Whitmer, and Martin Harris.

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Pres. Brigham Young and
Heber Chase Kimball appointed
Joseph Stacey Murdock as
the First Bishop of Heber Ward
15th November 1860

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